2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

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APPENDIX N.

STATEMENT SHOWING THE EARNINGS OF THE ABORIGINES IN THE ANDAMAN HOMES FROM 1ST APRIL, 1875, TO 31ST MARCH, 1882.

The official year ending	For re-capturing runaway convicts at Rs. 5 each.	By sale of (a) sea-shells and tortoise-shell.	(b) turtles, oysters, crabs, prawns, and turtles' eggs.	(c) honey and jungle products.	(d) bows, arrows, &c.	(e) cane stools, thatching leaves, &c.*	Monthly bills for sales of a, b, c, d, and e.	Total.†	Remarks.
	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	
31st March, 1876 ...	135	348	240	437	29	...	...	1189	* These sales, however, represent but a fraction of the work done by the female inmates of the Homes, as upwards of Rs. 1000 worth of blankets and thatching leaves manufactured in the two years ending 31st March, 1877, were not charged for, besides large sums in the following years.
,, 1877 ...	145	349	429	547	75	...	...	1545	
,, 1878 ...	85	376	416	341	146	26	...	1390	
,, 1879 ...	50	299	418	456	131	33	...	1387	
,, 1880 ...	60	370	643	363	199	34	...	1669	† These amounts are exclusive of various sums—aggregating Rs. 3177 in the seven years—realised chiefly by the sale of surplus produce raised in the "Home" gardens, and by money prizes and rewards gained by the aborigines for recovering sunken property, winning races at sports, &c.
,, 1881 ...	35	704	549	799	240	119	...	2445	
,, 1882 ...	120	502	315	835	52	206	415	2445	

6: Cipriani E-5 (1951-1953)1961 AZ2 Andamans AZ2
Onge

no specialized physicians, the Onge do not understand that payment can be exacted for medical care. This stems from the fact that wages are not considered by those happy people as payment for any kind of work whatsoever, but only as a gift. I realized this when I tried to pay my guides after our extenuating marches through the jungle : in order to avoid offending the natives that we had casually met in the course of our trip, I had to give equal reward to everybody.

The Onge consider some men or women better endowed than others with anti-malefic influence ; but these too neither demand nor receive wages for their services. Evil spirits or evil persons are believed to be principally responsible for illness. A series of superstitions and remarkable habits derive from this belief. The above-mentioned precautions concerning the *naquinèghè* are among them. For identical reasons they carefully hide hair cuttings, but not nail parings, for the simple reason that nails are never cut but worn down by digging for edible roots, fishing, and other rough work. Superstition, as we know, is also the reason for painting the body to prevent fever and other ills.

In the depths of their jungle the Onge appear to practice some kind of witchcraft. On several occasions I noticed the mysterious behaviour of some natives travelling with me. Occasionally a man left our marching column to examine the inside of a huge hollow tree and signal to his friends. They did not prevent me from looking into the hollow, where I saw only a simple structure of short sticks resembling a trap without being one. The Onge do not use traps ; moreover, those structures were far too flimsy to catch anything. Often, two or three men assembled in consultation, rearranged the sticks that had probably been dislodged by the passage of lizards, crabs or other small animals, and walked away silently. I could get no explanation on the matter. Certainly the Onge are sagacious observers of animal and vegetable life and have deep knowledge of their hidden properties. Some trees are probably used for magical purposes, but, I insist, it is impossible as yet to affirm it. The structures in question consisted of four vertical sticks, about 30 cms long, joined at the top by four more sticks of approximately the same length, placed horizontally. The result was a box-like frame, loose and unsecured. The slightest disturbance, such as a light breeze, could destroy the flimsy construction. As far as I could guess they invested those structures with curative properties, but in what manner remains a mystery. I noticed analogous practices among Central African Pygmies and other primitives.

It is very clear that the Onge dread illness and magic spells, for they consider themselves at a loss in fighting such evils. Unhygienic habits are of no importance to them.

Resting is considered favorable to good health. The Onge indulge voluptuously in rest, interrupting it, however, with too frequent sexual excursions. They mainly rest from doing nothing, because 90 % of their time is spent in what, for them, is the most agreeable manner of enjoying life.

In mid-March, when the honey harvest reaches its peak, the Onge guzzle